THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE,

ADVOCATING THE

Constitution, Faith, and Practice of the Apostolic Churches.

"ONE LORD, ONE FAITH, ONE BAPTISM:"

EPHESIANS IV. 5.

VOL. XIX.—NEW SERIES.

London:
ARTHUR HALL & CO., 26, PATERNOSTER ROW.

1862.

LONDON:

BRISCOE, PRINTER, BANNER STREET, FINSBURY.

PREFACE.

The truth of God is the sole foundation of honour, holiness, and happiness. Emanating from heaven, and coming direct from the throne of the Eternal, it can neither admit of error or defect. As a system, it is perfect; as a rule, it is infallible; and as a means to an end, it is perpetually safe. It can, consequently, admit of no additions, nor can it ever suffer a defeat. To add to it is a culpable presumption, and to take aught away is a guilty, but imbecile attempt to rob God.

Our duty, in this brief existence, is, therefore, to adhere to that truth at all hazards,—to follow where it leads,—to yield to all its demands, and to acknowledge the whole of its obligations. This truth is our only guide, and its high interests should ever be our paramount study. Reason is a defective counsellor; experience has proved itself unsafe, because ever subject to change; and opinion is, if possible, more treacherous than either. Where, then, is our guide but in the truth of God? And where the depository of that truth but in his holy word? To receive that word in its unchanging principles,—to yield to its dictates, and to maintain it unimpaired, in the face of scorn, poverty, and death itself, constitute, therefore, our most solemn duty as the pledged followers of Christ.

This has been the one aim of the *Primitive Church Magazine* throughout another year, and, by the grace of God, this shall continue its aim through all the future. From this straightforward course it has never knowingly turned to the right hand or to the left, nor ever will. The great encouragement received by the Editor in the past, he regards as a weighty obligation to fidelity in the future; and, conscious of the importance of this *Magazine* to the Baptist public at large, he will renew his exertions to make it yet more worthy of their increased support.

THE EDITOR.

Manchester, Nov., 1862.

THE

PRIMITIVE CHURCH

(OR BAPTIST)

MAGAZINE.

No. CCXVII.—JANUARY 1, 1862.

Essays, Expositions, &c.

HISTORY OF BAPTISTS, AND OF BAPTIST PRINCIPLES.

Century Seventh.

The first important event of this century is Augustine's mission to England, which deserves all the more notice on two accounts:—first, inasmuch as it proves that there were Christians in considerable numbers in this country *before he arrived;* and secondly, that those Christians differed from the Church of Rome, among other things, on the subject of baptism.

That there were numerous professors of Christianity in Great Britain prior to to the mission of that Romish official, is an historic fact beyond all question, being attested by authors whose information and veracity none but misinformed or designing men would venture to impugn. "A general view of all the information we possess, inclines us to believe that a church, sound in the faith, and zealous in promoting the glorious kingdom of the Saviour among men, was established in Britain in the apostolic age; that a knowledge of the truth rapidly spread through the greater part of the island; and that, although weakened by Arian and Pelagian heresy, a very considerable amount of Christian knowledge and influence was preserved in Britain up to the time when it was abandoned by the Romans."*

Foxe in his "Acts and Monuments of the Church" (Book 2nd) gives very clear proofs from undoubted sources of the same fact; and the author of "Incidents of the Apostolic Age," bears, incidentally, a similar testimony in the following cautious terms; "In a word, though it would be rash and unwarrantable, in the absence of direct evidence, to affirm the actual name of the first Christian missionary to Britain, there is much to induce us to concur with the common opinion, that that honoured minister was no other than the great apostle of the Gentiles—St. Paul."

That the "honoured minister," whoever he might be, by whom the Christian faith was first introduced into Britain, did not labour in vain, is abundantly confirmed by ecclesiastical, and other historians of the most reliable authority. Christian churches were spread widely in the land, and converts to the doctrines of the cross abounded in all the fruits of righteousness. During the Diocletian persecution in the early part of the fourth century* the churches of Britain furnished their martyrs for the truth, and their noble confessors for the testimony of Jesus. On the termination of that

* *Religion of Ancient Britain*, Chap. 5.

* See the *Primitive Church Magazine* for September, 1861, page 194.

fiery ordeal and the return of peace to the church, Constantine summoned a council at Arles, near Marseilles in France, in the year 314. At least three British pastors attended that council and assisted in its deliberations. These were Eborius, of York; Restitutus, of London, and Adelphus, probably of Caerleon. In 359, another coucil was called by Constantius at Ariminum, in Italy. At this meeting above four hundred pastors were present, among whom there were several from the churches in Britain. It appears that the Emperor proposed to pay from his own purse the charges of *all* who attended that council; but that the pastors of Gaul and Britain (with three exceptions) declined the royal bounty, being able to meet their own expenses. The three exceptions were from British churches, who appeared to be too poor to defray the charges of their pastors, and who, consequently, accepted the royal support. But the attendance of these pastors from the British churches on two such important occasions, in a foreign country at a period when modern modes of transit were unknown, and at a considerable expenditure of time and money,—serves to prove the existence of a wide-spread Christianity in the land. Those who attended were in all probability, *representative* men,—pastors of standing and reputation,—and as on similar occasions in the present age, there must have remained a larger number who did not go with these brethren. Judging, therefore, from analogy, we infer, that there must have been, at that early period, a large number of Christian churches in various parts of this island.

Consequently, when Augustine arrived, he found Christianity on the spot, for though the idolatrous Saxons had done almost infinite mischief to the churches, yet they had not *extirpated* Christianity. It was still in the country, and appears to have obtained shelter from the rage of those idolaters, upon the borders of Wales, and in other retired parts of the island.

Bangor Iscod in Flintshire, contained at that period a celebrated *Monastery* of upwards of two thousand Christian people, who supported themselves by their own industry, and who preserved among them much of primitive Christianity. It should be remembered, however, that this *Monastery* bore no resemblance to the abominable monastic system of Popery, which, in after ages, proved a common curse to Britain and the Christian world at large.

It was a self-sustaining institution, and the following description of its character will show that in its constitution and purpose, it was eminently adapted to preserve the simplicity of a gospel life among the members of its community.

"In Bangor was a college containing 2,100 Christians, who dedicated themselves to the Lord, to serve him in the ministry as they became capable, to whom was attributed the name of the *monks of Bangor*. Yet did they no ways accord with the popish monks of that or the following age, for they were not reduced to any ecclesiastical order, but were for the most part laymen, who laboured with their hands, married, and followed their callings: only some of them, whose spirits the Lord fitted and inclined to his more immediate service, devoted themselves to the study of the scriptures, and other holy exercises, in order to the work of the ministry, who sent out many useful instruments."* Jamieson in his History of the Culdees, says of these monasteries that "Their great design was, by communicating instruction, to train up others for the work of the ministry." From Bede, Robinson, and others, it appears plain that the inmates of these institutions supported themselves by their own labour, while in most cases they were the *school-masters* of an entire district. Thierry in his History of the Norman Conquest, speaking of the British, remarks that "their monks were more laborious than the catholic rules ordained; for no one was received into the British convents unless he knew some art or trade; the religious of each convent were divided into two bodies, who alternatly remained at home to pray, and went abroad to work." (Book 1.) Geoffry, of Monmouth, after describing "this most noble church" of Bangor, as consisting of seven parts, each having three hundred persons, says of them that they "all lived by the labour of their own hands."

Such was the monastery of *Bangor Iscod*, when Augustine of Rome imperiously demanded their subjection to Pope

* Danvers' History of Baptism, page 336.

Gregory, about the year 603. The nature of the demand may be easily inferred from the reply of the Abbot, of Bangor, which is thus rendered by an old author: "*Be it known, and without doubt unto you, that we all are and everyone of us obedient and subjects to the Church of God, and to the Pope of Rome, and to every godly Christian, to love everyone in his degree in perfect charity, and to help everyone of them, by word and deed, to be the children of God; and other obedience than this I do not know, due to him, whom you name to be Pope, nor to be the Father of Fathers, to be claimed and to be demanded; and this obedience we are ready to give and to pay to him and to every Christian continually. Besides we are under the government of the Bishop of Kaerleon-upon-Uske, who is to oversee under God over us, to cause us to keep the way spiritually.*" For this mild refusal to acknowledge the lordly Pope, they paid the forfeit of their lives, when in an attack upon them made shortly after by the instigation of this Augustine,* twelve hundred of them were cruelly slain, and but fifty escaped from the field of slaughter. The noble institution at Bangor, with its priceless library, was utterly ruined, never having recovered from this blow; and for ages past, scarcely a solitary vestige could be found to indicate the spot where once it flourished.†

As British Baptists we are deeply interested in the dispute between the Christians of Bangor, and the proud preate from Rome, for it is almost demonstrable beyond doubt that they refused to baptize infants, or in other words, that they practised adult baptism. This, among other things, gave unpardonable offence to Augustine; hence the bitter animosity which he displayed throughout. They were a branch of the great body of British Christians among whom religion flourished, and "never decayed even from the Apostles' time," and who "kept themselves sound in the faith, and pure in the worship, order, and discipline of Christ, as it was delivered to them from the apostles and evangelists."* Consequently, the probability that they were Baptists—*primitive Baptists*—is strong almost to a demonstration. And this probability is considerably strengthened by the demand made upon them by Augustine in reference to this practice. He required of them that they should "administer baptism, by which we are again born to God, according to the custom of the holy Roman apostolic church." That is, that they should baptize infants, for what else did that "holy Apostolic church?"† Thierry, already quoted, gives,

* See Thierry and others.

† This place stands upon the river Dee, about three miles from Overton, five from Wrexham, and thirteen from Chester. "The monastery of Bangor, was rich in manuscripts, and universally celebrated for its valuable library; and Speed states, that from its great age, and the number of its learned men, it was acknowledged to be the parent of all the other monasteries of the world." William, of Malmsbury, who lived shortly after the Norman Conquest, asserts that even in his time there remained only some relics of its ancient magnificence: there were he says, so many ruined churches, and such immense heaps of rubbish, as were not elsewhere to be found. Leland, says of it in the time of Henry VII. (1500 A. D.) "within the memory of persons there living, the bones of the monks, and pieces of their clothes, had been ploughed up, in the cultivation of the ground, and some Roman money found."—*Panorama of North Wales*, page 82.

* Geoffry.

† The above impartial historian bears the following valuable testimony to the antiquity and pure faith of the British Christians of the *Sixth* and prior centuries. He is recording the early history of modern *Bretagné* in the N. W. of France, "where the Britons, or Bretons, had taken refuge from their Saxon invaders," and he proceeds to say of them that, "Having been Christians for several ages, and perhaps the most fervent Christians in the world, they had come into Gaul, accompanied by priests and monks of greater learning and better information than those of the isolated canton in which they settled. They purified the faith, until then very imperfect, of the ancient inhabitants of the country; they even went and preached gratuitously in the surrounding territories; and, as their missionaries presented themselves without any interested view, receiving nothing from any one, not even food or drink, they were everywhere welcome guests. The citizens of Vennes chose an emigrant Briton for their bishop [pastor]; and the Bretons themselves instituted [ordained] bishops in several of the towns in their new country where there had never been any before. They formed their religious as they had formed their civil establishment, without asking the permission or the counsel of any foreign power."—*Norman Conquest, Book* I. Testimony more decisive than this we could not desire of the simplicity, earnestness, and zeal, of the Primitive British Christians. And such were the men whom the Romish Monk Augustine thirsted to destroy! Verily, there is a God that judgeth in the earth!

substantially, the same interpretation to this demand, when he says, that these British Christians refused to believe in the "irremissible damnation of infants dying without baptism." And Fabian's Chronicle renders any other interpretation an absurdity, in asserting that Augustine demanded, "THAT YE GIVE CHRISTENDOME TO CHILDREN;" which, put into modern English would read, "that you give salvation to infants by baptizing them." The phrase will bear no other construction without doing violence to every known fact connected with the case. Gregory, by whom Augustine had been sent into England, shortly before this period, had decreed as follows; "Let all *young children* be baptized as they ought to be, according to the tradition of the fathers;" and it was but natural that opposition to the master in so grave a particular, should rouse the ire of this proud servant of the Pope. Hence, when these British Christians of Bangor refused to "*give Christendome to children*" at the bidding of the "*Holy Roman Apostolic Church*," but piously preferred to "obey God rather than man," they aroused the wrath of a son of that church whose deeds have made her "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." (Rev. xvii. 6.) Her entire history has been one of persecution, but blessed be God, her end is near, and her judgment will not tarry. (Rev. xviii. 8.)

There were some other points of difference between these British Christians and Augustine, the chief of which was the period for the celebration of Easter, but as these have only a remote connection with the case so far as Baptists are concerned they need no examination here. It is enough to say of the whole transaction that for refusing to submit to the Pope, one of the most important institutions of that age, perished from the earth.

A.

(The Seventh Century will be completed in the next number.)

"AN EVIL HEART OF UNBELIEF."

Leaves from my Note Book.

BY A YORKSHIRE PREACHER.

(NO. 6.)

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." HEB. iii. 12, 13.

THEY who are advised to take heed lest in them should be found an evil heart of unbelief, are not, as might at first be supposed, those who are dead in trespasses and sins, but, as they are denominated in the first verse of this chapter, "holy brethren, partakers of the heavenly calling." They belong, therefore, to the living family of which Jesus is the Head: they are united to him as his dear children: they are bone of his bone, and flesh of his flesh: they are, as children, heirs of God and joint-heirs with Christ. These, one and all, are cautioned thus to take heed. None are so perfect here below as not to need the exhortation. Whether we are fathers in Christ, or but babes; whether we are aged or young; whether we are strong or weak; whether we stand in the front ranks in Christ's army, or only follow in the rear, we shall all find the exhortation applicable to our various cases. Then, Christian, as thou dost read these verses, say at once, "This apostolic injunction was written for me," and thou shalt draw to a right conclusion.

This caution implies that danger is near. In this world we are surrounded by dangers, seen and unseen. Who can point out *all* the traps and snares that are laid in his path? Who knows what difficulty may have to be encountered in the future? Who can see the end from the beginning but God? The best of us are afflicted with sore blindness, and this often causes us to err. The traveller journeying through unknown lands doth not need a guide more than we need direction while travelling, as strangers and pilgrims, through the world's wilderness. The

sailor drawing near to the shore on a dark and tempestuous night, doth not need the lighthouse more than we need the light of God's word, while sailing on life's stormy ocean, and drawing near to the desired haven. Hearken, then, to God's warning voice:—"Take heed," saith he, danger is at hand: it is very close. It is not even *without* thee: it is *within*. Thou dost carry it with thee everywhere: it is the danger of an evil heart of unbelief.

The heart, in Scripture, is frequently put for the will, affections, understanding, desires, even all the powers of the soul. And what saith the word of God about the human heart? Do we read that we have good hearts, sound hearts, honest hearts, hearts approved of by God? Quite contrary is the testimony. We read that "the heart is deceitful above all things, and desperately wicked;" and a question is asked—"Who can know it?" Jesus teaches us that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, and all the things which defile a man." The blackest thing in the universe is the human heart. Those who talk about having by nature "good hearts," have never been taught their plague, and are ignorant of God's word. But has a Christian this heart? One may answer this question by asking another:—What propriety would there be in warning him to beware of its evil influence if he had not? The great difference betwixt a Christian man and an unconverted man is this—the Christian has two hearts, the unconverted man only one. God says in Ezekiel, concerning his people, "A new heart also will I give you, and a new spirit will I put within you." They are said in Peter to be made "partakers of the divine nature;" and, in the second epistle to the Corinthians, they are said to become "new creatures in Christ Jesus." Yet for all this, while in this tabernacle, they groan, being burdened, not being delivered from this body of sin and death. They find that they can say with Paul,—"For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do."

The apostle speaks here of that heart as "an evil heart of *unbelief*." Unbelief is distrust of God and his word. In the unbeliever, this distrust reigns. It is as natural for fallen man to distrust God, as for swine to "wallow in the mire." Unbelief is the evil heart's monster sin, and the parent of all others. Now Satan is never more happy than when he can make a believer belie his character by acting as if he were an unbeliever. How he will tempt some of God's people to downright infidelity? Have you ever thus been tempted, reader? If you have, unbelief has whispered, "There is no God: there is no heaven: there is no hell: the Bible is not true: religion is all a farce—heed it not." You have tried to go to prayer to get rid of the temptation: then there has been an infernal whisper—"There is no God: you are praying to nothing: your words are only heard by yourself: get up from your knees." Then you have turned over the pages of your Bible, and again have you been tormented with the horrible insinuation—"Why read the Bible: it is of no use. Are not many of its statements contradictory? Is it not treated as a fable by many? Let it alone." You have then gone to God's house, and while the people were singing God's praises, and the minister drew near to God in prayer, or preached the good tidings of peace, your mind has been filled with horrid thoughts and blasphemies, until you thought yourself fit only to sink into hell. Of all Satan's temptations, this is, perhaps, the darkest and foulest.

How many of the Lord's people have been tempted to disbelieve the fundamental truths of God's word! The doctrine of the Trinity, the complex Person of Jesus, the personality of the Holy Ghost, the doctrine of election, of justification by faith solely in the blood and righteousness of Christ, of final perseverance, the revelation of the judgment to come, all in turn may have been assailed by this evil heart of unbelief.

How often have we been tempted to disbelieve the promises of God! In times of sorrow, Satan has whispered, "These promises are not for you; or if they are, they will not be fulfilled: you will be left in the lurch;" and unbelief has credited the lie.

Have you ever been tried in providence? An old proverb says, "When

poverty comes in at the door, love flies out at the window." Now, if you have been tried in providence, you will feel that you can slightly alter the proverb, and say, "When poverty comes in at the door, *faith* flies out at the window." It is one thing to trust God when the cupboard is full, and another thing to trust him when it is empty. Plenty will offer up the prayer to God, "Give us this day our daily bread," and believe that it will be answered, seeing that the bread has been provided beforehand; but how many will offer up the prayer in faith, and believe that it will be answered, when they cannot tell where the provision is to come from? Ah! that is another matter; not but that God's people do at times exclaim, "Though he slay me, yet will I trust in him:" our assertion merely is that at other times they feel that it is not so easy to trust God in the dark—to walk by faith and not by sight. If, reader, you think it is, *try it*.

Now what has all this unbelief a tendency to do? It will lead to a *departure from the living God*. We do not suppose for one moment that a believer can finally depart from God and be lost; but there is such a thing as departing from God in departing out of the way of his commandments. God has made provision in his covenant for this. He says concerning the children of Christ, "If his children forsake my law and walk not in my judgments: if they break my statutes and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes: nevertheless, my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips." Unbelief indulged in any shape will cause God to hide his face from us and to withhold communion with the soul: we shall feel that we are at a distance from God, our walk will be unsteady, the throne of grace will be neglected, and doubt and fear will prevail. Let us ever recollect that the constant tendency of unbelief is to lead us from God: this is its certain mark, and we do well to take heed to it.

To avoid the danger, we are told to "exhort one another daily, while it is called to-day." Brethren should act unitedly as brethren, and not remain apart as if they were strangers to each other. They are to "exhort one another," or call upon one another to act aright, and speak comfortably together concerning the things of God. When they meet, they are not merely to talk about the state of the weather, the state of the crops, or the state of the nation, or pass the compliments of the season, which are often as barren and unsavoury as an egg shaped out of stone; but to do as those few precious saints did in the dark days of Malachi, of whom it is written, "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." Such exhortation is much wanted in the present day. It would strengthen the weak, confirm the wavering, warn the unruly, encourage the zealous, and be promotive of much good to the church. This exhortation is needed *daily*, "while it is called *to-day*." Who can tell that he will see the morrow? At the best, our day on earth will soon be over. Let us, then, work "while it is called to-day; for the night cometh when no man can work."

Thus exhorting one another, another evil will be prevented—we shall be kept from being hardened through the deceitfulness of sin. Unbelief prepares the way for the act of sin: one sin committed leads to the perpetration of the second; and who can tell what will be the end? Sin is deceitful: at first it appears inviting, but at the last "it biteth like a serpent, and stingeth like an adder." It will harden our best affections, and render us callous to the kindest reproof. Have we ever given way to this evil heart of unbelief? Then let us, through God's grace, seek pardon from above, and, by taking heed in the future, avoid that sin which, above all others, blasts our comforts, pleases the evil one, brings discredit on our profession, and dishonours our God.

COVETOUSNESS,
OPPOSED TO CONTENTMENT AND CONFIDENCE IN GOD.

Heb. xiii. 5.

DIVERSE and important are the duties to which we are urged in this connection. The apostle exhorts to perseverance in the exercise of brotherly love; to hospitality; to sympathy with suffering and persecuted brethren; to chastity. We point out these exhortations to the notice, and commend them to the regard of our readers. But for the present we forbear to offer any remark upon them, and address ourselves at once to the consideration of the words before us. There are three things in these words which demand attention:

I. A sin to be avoided.—"*Covetousness.*" "To covet," says Robinson, "is to desire beyond our bounds." In other words, covetousness is an inordinate desire to obtain and possess some supposed good. Sometimes the good desired is worldly power or fame, in which case covetousness assumes the form of ambition: sometimes the good desired is worldly possession, in which case covetousness assumes the form of avarice: sometimes the good desired is the power or wealth possessed by another, in which case covetousness includes envy also. Covetousness usually has worldly gain in some form or other for its object. This our Lord intimates, Luke xii. 15. It is also intimated in the words before us, for the word here rendered "covetousness" literally signifies "*the love of money.*" It is so translated, Tim. i. 6, 10.

It has been remarked that covetousness is essentially a heart-sin. This is true: it may exist in the heart without being visible in the life. A man's conduct may seem disinterested and benevolent, and yet he may be a covetous man. It is therefore needful for us carefully to examine ourselves before we presume to affirm that we are not covetous. But still, this sin, like most others, has an outward form, and in most instances it assumes that form. It is to its outward form or development that the apostle here refers, and it is with this, therefore, that we have specially to do. "Let your conversation," your manner of life, your general deportment, "be without covetousness," or the love of money.

It may, perhaps, give us a clearer conception of what the apostle would have us aim at, if we attempt to describe the man whose conversation is covetous. Looking at him from one point of view, we should say,

1. He makes gain the great object of his pursuit. The gain desired may be power, or distinction, or wealth,—he makes it his great object. Everything else is subordinated to this. He may in a sense, and to a certain degree, seek the interests of his soul, engage in religious exercises, and devote himself to useful labours; but it is only so far as they will not impede him,—sometimes because he has the idea they will help him—in the great object of his pursuit. Everything is made to yield to this master-passion of the mind. Every interest, so far as it comes into competition with it, is discarded. The order of the Divine direction is inverted: the man seeks *first* wealth, fame and the things of this life, and only afterwards, if he seek at all, "the kingdom of God and his righteousness."

2. He is not very scrupulous as to the means he uses to secure gain. He will sometimes descend to the use of unlawful means. Laban resorted to oppression, Gen. xxxi. 41; so did those mentioned, Micah ii. 2. The nobles of the Jews resorted to extortion, Neh. v. Achan to theft, Josh. vii. 21. Gehazi to falsehood, Kings ii. 5, 20—24. Saul, first to admit violation of God's commands, and then to hypocrisy, Sam. i. 15, 9—19. It often occurs still that a covetous man will resort to means of this kind. He will indulge in falsehood, he will defraud, he will oppress,—there would be no such thing as fraud or oppression in the world if men were not covetous. If he does not descend to the use of unlawful means to gratify his darling lust, he will often resort to suspicious ones: to means so suspicious, that an enlightened and tender conscience would revolt from them,—to means so suspicious that he himself feels they cannot be fully justified. He feels in his own heart that he would very well like

to keep his conscience clear if he could do so, and yet get what he wants, and he thinks himself deserving of no one knows how much praise on this account; but he gives conclusive evidence in his life that he will get what he wants, or try to get it, let his conscience fare as it may. Perhaps it is not true that every covetous man descends to the use of unlawful and suspicious means to obtain his desire,—in many instances it is true: as a rule, that which Solomon says, Prov. xxviii. 20, cannot be disputed: "He that maketh haste to be rich shall not be innocent." But there may be exceptions; there may be men who are covetous, but whose pride, or self-respect, or some such principle, will not allow them to resort to the means we have indicated. We will not say, therefore, that every covetous man resorts to unlawful and suspicious means to get gain; but we will say, and defy contradiction, that every man that resorts to unlawful or suspicious means to get gain, whether to a greater or less extent, is covetous. Looking at this man from another point of view, we should say,

3. He appropriates his gain to selfish purposes when he has obtained it. Some may think they give no proof of covetousness so far as the precise features are concerned, they are not conscious of making gain their great object, neither does their conscience accuse them of unfair or suspicious dealing in order to get it; but this third feature must not be overlooked. If a man appropriate all he possesses, be it little or much, to selfish purposes,—if he do not lay it out to the benefit of his fellow-men, and to the glory of God, no matter how honestly, or with what difficulty soever it has been obtained, he is covetous. A man that is not covetous will regard it as one of the great ends for which God has prospered him, that he may thereby benefit others, support the cause of religion and truth, and thus bring glory unto God. From these remarks we may form some idea of the nature of the sin to which the apostle here refers. Christians need warning against this sin; this is implied in the fact of the apostle's exhortation, and may easily be proved. Covetousness is very natural to us. we are all by nature selfish, and selfishness is the mother of avarice. Then it presents itself to us in such plausible and fascinating forms; if it always appeared in its naked deformity, we might know how to attack it in others, and be comparatively secure against it ourselves. But this is not the case, so far from this, it sometimes attires itself in the garb of virtue. If it prompts us to make gain the great object of our pursuit, it contends in its own behalf that it only wants us to be diligent and prudent—to give that attention to our own interests, and the interests of those dependant upon us that may be justly required at our hands. If it urges us to the use of unlawful means to get gain, it justifies itself by maintaining that it is the duty of every one to do the best he can for himself,—others resort to such means and we must do the like, in order to compete with them. Nor is it by any means short of a reason why we should keep what we have,—frugality and economy demand we should do so, or, to sum up all reasons in one, "we must be just before we are generous," as if it were possible to be just if we are not generous! If there should be amongst our readers one who does not know, we lose no time in telling him that a man that is not generous is one of the most unjust men living; he is guilty not only of robbing man, but also of defrauding God.

Now, because covetousness is so natural, and comes in such varied forms, and with such plausible excuses, Christians need warning against it. But on every account the sin ought to be avoided. It is injurious to ourselves; it is unjust to our fellow-men; and it is most offensive to God. We cannot on scriptural principles prove ourselves Christians if this sin be indulged. We have no instance in Scripture of any saint who has indulged it. The Scriptures call a covetous man not a saint but "an idolator;" they rank him with drunkards, and adulterers, and fornicators; and they expressly affirm that he has "no part in the kingdom of God and of Christ." Therefore, "Let *your* conversation be without covetousness." We have,

II. A virtue to be practised—"Contentment." This is just the opposite of covetousness. It is a very rare thing in the world: quite as rare as covetousness is common, perhaps more so. There is

an evident connection between these two parts of the verse: in the former part the apostle urges to a negative virtue; but he did not want the character of these Hebrews to be made up of negatives, he here urges, therefore, to a positive virtue. Or put the matter thus, the apostle exhorts us to avoid covetousness in the life; in order to this, he enforces contentment in the heart. No man will be covetous in conversation that is content in heart: a covetous course proceeds from a dissatisfied and discontented mind.

The enquiry arises, what is contentment? To give a definition, at once brief and satisfactory, may be difficult; but we may remark, contentment is something very distinct from indifference. There are some persons who seem to care nothing about their temporal condition; they live lives of insensibility and carelessness; their external circumstances make but little or no impression upon them. The Apostle does not commend a spirit of this character when he says, "Be content." To be content is not to be idle. The man that is too indolent to try to improve his position, that would rather take things as they are, than put forth the exertion necessary to alter them, is not what the apostle would call a contented man. Contentment is a cheerful acquiescence in the state and portion which Providence assigns to us. Find a contented man where you may, you will find one who is keenly sensible of the advantages which an improvement in circumstances might confer, who is diligent in the use of those means by which advancement and success are brought about, but who, after all, fully acquiesces in what appears to be the will of God concerning him, and takes cheerfully and without a murmur that which Providence makes his lot. To borrow a remark from Dr. Goodwin—"A contented man is not one who has his estate framed to his will, but one whose will is framed to his estate." He is not one who has just what he likes, but one whose mind is brought to like just what he has. A contented man does not envy the lot which God has given others, nor does he repine at the lot which God has given him. He takes the lot which God sends, and, therefore, can say with Paul, "I have learned in whatsoever state I am therewith to be content:" he thinks that lot a good one, and, therefore, can sing with David "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage."

Now the apostle exhorts us to be content: and, mark, he exhorts us to be content "with such things as we have." There is the difficulty. Most persons think they ought to be content, and at some time they mean to be, but they cannot bring their minds to be contented now. But it is to this Paul urges. he does not say, "Be content with such things as ye shall have," but, "be content with such things as ye have." Cultivate the spirit of contentment in your present condition. "Indeed, if we do not make this the standard of contentment we shall never be content at all."* The very disposition which prompts us to desire something that we have not now, will prompt us to desire something else when we have got that. The essence of contentment is in bringing our minds to present circumstances; this most of us find to be hard work; but hard as we find it, is'nt it right and proper? At this present time "the things that we have" are more than we deserve. The very best of us must admit this. In some respects we have more than is promised. God has promised us "bread and water," just the necessaries of life; we have these, and some of life's comforts into the bargain. We have more than many of our fellow-creatures have. Each of us can say,—

"Not more than others I deserve,
Yet God hath given me more."

How little soever we may have, we can look around and find others that have less. And if we look aright at things, we shall find that the very same arguments which prove so completely to our satisfaction that we ought to have as much as those above us, prove, in a manner equally conclusive, that we ought to have no more than those below us. And then, whether we have little or much, we have all that we need. If we are the children of God this must be so. We have everything that is really needful for us: if more were required, it would be granted. Therefore, the apostle might well say, "Be content with such things as ye have." We have,

* Mac Lean.

III. A promise to be trusted. "For he hath said, I will never leave thee nor forsake thee." If you trace out this promise by the aid of your reference Bibles, you will find, that with a slight variation in the language, it was made specially to Jacob, to Joshua and to Solomon. Many a weak disciple would be ready to say, "I don't feel that I ought to appropriate to myself a promise made to such illustrious men; there is such a difference between them and me." But the apostle here applies the promise to every believer, and he gives a principle on which he could do so, Rom. xv. 4. It would be easy and agreeable to enlarge upon this promise, but we are reminded that neither time nor space will permit. We therefore content ourselves with simply observing,

1. The believer needs a promise of this character. He is often forsaken by others. He often fears God will forsake him. God's conduct in providence towards him, and, especially, his conduct towards God, lead him to entertain that fear.

2. This is a promise upon which every believer may rely. It never has failed, it never will fail. The Holy Spirit has evidently taken every pains to assure of its certainty. First, there is something very emphatic in the expression, "For he hath said:" fully rendered, is "For himself hath said:" it is not any infirm person who has undertaken to say for him, but he whose word is his bond, who would as readily desert his throne as break his promise: "himself hath said. I will never leave thee," &c. And then in the promise itself, five negatives are employed. It is well known that in the English language two negatives destroy each other; in the Greek, a multiplicity of negatives gives intensity to the idea. Now here we have five negatives heaped one upon the other. Our translation takes no notice of this fact: but it is recognized, and a just idea of the promise given in that well known verse,—

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to its foes:
That soul should all hell endeavour to shake,
I'll never, no never, no never forsake."

3. Having this promise the believer needs no more. Obviously, the apostle introduces it for the purpose of enforcing obedience to the exhortations which he had given. It is admirably adapted to this end. Covetousness and discontent are unpardonable in one so highly privileged. If we have God always with us, we shall always have what is best: we have the very best portion in himself, and with himself he always gives the best of everything beside. If we have God with us we shall always have enough. He will not see us destitute of anything that is good. Like Jacob, we may always say, and always should say, "I have enough:" literally, "I have all." Having God, we have all things beside. Therefore, "let your conversation be without covetousness, and be content with such things as ye have."

E. PARKER.

Farsley, near Leeds.

CHURCH MEETINGS.—No. 2.

FROM several parts of Paul's epistles to the Corinthians, it is evident that the meetings of the church were intended to promote the mutual edification of the members. Whether there was prayer, or prophecy, or the exercise of the extraordinary gifts of the Spirit then vouchsafed to the church, the one rule that governed and directed the whole was this—(1 Cor. xiv. 26):—"*Let all things be done unto edifying.*" Every action of the church as a body, and every exercise of gifts among the members, was to bend to this regulation; and it was distinctly enjoined upon them all by the Holy Spirit (v. 12), that, in seeking to excel in spiritual gifts, it was that they might "excel to the edifying of the church."

Consequently, the secular business of the church should not be allowed to interfere with this salutary law, but rather should be so ordered as to minister to its observance and support. In order to this, three things require to be regarded.

I. The secular business of the church should be well considered and prepared

beforehand by the pastor and deacons, that it may be laid before the church as clearly and compactly as possible. *Nothing should be left to the meeting*, but all should be ready for the prompt adoption and vote of the church.

II. It should be despatched as expeditiously as prudence will permit, that all the more time may be given to spiritual exercises. There should be no *speech-making* on such matters, and nothing beyond an enquiry or remark that may elicit or supply further information on any necessary point.

III. Even the secular business of the church should be transacted in the spirit of prayer, as a necessary part of its temporal welfare, and for the glory of God. Members should neither neglect it by their indifference, nor magnify it into unnatural proportions by allowing it to interfere with their mutual edification. Remembering that the church is "builded together for an habitation of God through the Spirit," everything about it, even to its lowest secularities, should be conducted in a manner becoming the abode of so blessed an Inhabitant. *He* should be honoured, whatever besides may receive but a passing regard; and all questions of finance, the ways and means, the support of the pastor, and the maintenance of the building, should be examined and despatched as in the sight of Him "whose house are we."

Simple as these rules may appear to be, they are of great practical importance notwithstanding. The church of God is a sacred body, indeed the most sacred one upon the earth, and we can never be too cautious and painstaking to keep it pure as its sanctity demands. But it cannot be pure, by any possibility, where spiritual religion is neglected, or where secular matters are allowed to override its spirituality. How sharply did Paul reprove the Corinthians for neglect in this very particular. "I praise you not that *ye come together not for the better, but for the worse.*" (1 Cor. xi. 17). Now what does this imply, but that churches should come together "*for the better!*" But how is this possible where experimental religion is neglected, or where the members are treated to wrangling and angry discussions over money? Or how can their meeting be "for the better," when "strife and vain-glory," pride, passion, and unbrotherly retorts are permitted to mar the scene? It is evermore "for the worse" where these evils exist, and "worse" than this would scarcely be encountered in the ungodly world.

These brief remarks are submitted to the reader in the hope that they may tend to improve our church meetings. We have enough of strife, and care, and sorrow in our daily duty—the church-meeting should be our retreat, prompting the beautiful strain—

"I have been there, and still would go;
'Tis like a little heaven below."

T. S.

IMPORTANT COUNSELS TO YOUNG MEMBERS.

Substance of an Address on receiving New Members at the Lord's-table, Little Wild-street, Dec. 1, 1861, by the pastor, C. WOOLLACOTT.

"These are they which follow the Lamb whithersoever he goeth."—REV. xiv. 4.

IT is not necessary that we should notice the connection of these words, or the persons of whom they were originally descriptive. It is enough for my present purpose that they form an interesting, and I sincerely hope, a correct description of our young friends who are about to be received into the church. They have told us in our private meeting, "how great things the Lord hath done for them, and hath had compassion on them." We recently saw them "go down into the water," and when they had been immersed in "in the name of the Father, the Son, and the Holy Ghost," they "came up out of the water," that "like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life." Baptism represents the death, burial, and resurrection of the Saviour; and the believer has fellowship with him, in his

sufferings and death. That fellowship was enjoyed by you, dear young friends, when, in obedience to his command, and in imitation of his example, you "followed the Lamb," in the solemn ordinance of baptism. You will, I have no doubt, frequently look back to that interesting service, and will say with the poet:—

"'Twas wondrous grace that gave me room,
To lie interred by such a friend."

But you are not to imagine that "following the Lamb whithersoever he goeth," includes only that one act. There is another ordinance of equal obligation on all the loving disciples of the Saviour. In reference to which I read, that "In the night in which he was betrayed, his disciples were assembled with him in an upper room at Jerusalem; and Jesus took bread, and brake it, and gave it to them saying, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them." The bread and wine are emblems of his body and blood; and the breaking the bread, and pouring out of the wine, represent the sufferings and death endured by him, when "he suffered for sins, the just for the unjust, that he might bring us to God." Our Lord said in reference to baptism, "Thus it becometh us to fulfil all righteousness," and of the Lord's-supper, "Do this in remembrance of me." Often, since the first institution, have his disciples sat at the table with holy delight, and while partaking of the spiritual banquet, they have sung:—

"For food He gives his flesh,
He bids us drink his blood;
Amazing favour! matchless grace
Of our descending God!"

You will now be permitted to share the privilege with us. But even then, when you have "followed the Lamb," in this ordinance also, all will not have been accomplished. The phrase, "whithersoever he goeth," includes other important obligations relating to the *world*, the *family*, and the *church*. To each of these, I venture to urge on you some counsels.

I. *The world.* "Following the Lamb," necessarily implies separation from the world, and consecration to the Saviour. In the prayer of Jesus to his heavenly Father, he says of his followers, "They are not of the world, even as I am not of the world." And in his intercession on their behalf, he adds, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Suffer, then, the word of exhortation, while I address you in the words of "that disciple whom Jesus loved,"—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." You are now to be as "the light of the world, a city set upon a hill;" and by consistent devotedness to the service of Christ, to bear your testimony to the value of religion. When I think of your youth, and of the temptations and dangers to which young disciples, especially, are exposed, I see the Divine suitableness of David's prayer: "Hold thou me up, and I shall be safe."

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed, at best; but, oft, a spear;
On its sharp point peace bleeds, and hope expires."

II. I have now to remind you of your connection with the *family;* and of the great importance of "following the Lamb" in your homes. Your religion has not dissolved natural ties, nor released you from the several obligations which devolved on you, before you professed to be Christ's disciples. You have parents; and the apostle enjoins you to "obey your parents in the Lord: for this is right." You have other relatives. Let them see that the grace of God has made you more affectionate, and more forbearing; thus you will recommend religion, and be of use in the service of Him who "loved you, and gave himself for you." This is to be effected, not by the frequent intrusion of religion on unwilling auditors; but by a quiet, unostentatious display of the meekness and gentleness of Christ. Do not forget, that it is the Lamb whom you are called upon to follow. By "following the Lamb whithersoever he goeth," you will be enabled to "adorn the doctrine of God your Saviour," and become blessings to the families with which you are connected.

III. The *Church.* I have said, that

your Christian profession has not severed any natural tie; but I must now tell you that it has formed other relationships. You are now to be in union with the Particular and Strict Baptist Church in this place. It is of comparatively little importance that it has existed here rather more than 170 years; but it is far more important to know that it was formed in harmony with the primitive church in the Apostles' days; and that it has held in their integrity the glorious doctrines of sovereign and distinguishing grace, and the ordinances of the New Testament also, in their connection as they were originally instituted. May it never waver from these, to meet the requirements of a lax theology, or the demands of a spurious charity. Let me remind you that your connection with this church was voluntary. That it was at your own desire you were baptized. We believe that God has "made you willing," and we have said to you, "Come in, ye blessed of the Lord." But now, as members of the church, we remind you that it is your duty to maintain, with us, the same doctrines and ordinances. We expect you also to be present at all the meetings of the family, that we may share together the "feast of fat things; of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Your pastor's happiness in his work, is intimately connected with your standing "fast in the faith." "Forsake not the assembling of yourselves together, as alas! the manner of some is; but so much the more as ye see the day approaching." Let me also intreat you, as the apostle did the church at Thessalonica: "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." With the regular attendance, the fervent prayers, and the sincere affection of the church, preaching will be a pleasant labour, and the hands of your pastor "will be steady unto the going down of the sun." Remember also the counsel and assurance of the Psalmist: "Pray for the peace of Jerusalem; they shall prosper that love thee." National peace is an invaluable blessing. Domestic harmony is still more to be prized. But union and love in the church of God exceed them both. "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." In each, and all of these, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved you."

And now, in conclusion, with what motive shall I urge these exhortations on you. Think, my dear friends, of your new relation to Christ and to his church; and of the invaluable privileges with which you are now invested. The best robe has been put on you. A rich banquet is prepared, and while you partake of it, the "banner over you is love." Jesus bids you come. He says, "They were dead, and are alive again; they were lost and are now found." In the name of the church, therefore, and with sincere regard to each of you, I give you the right hand of fellowship, and welcome you to a place among us. May God in infinite mercy, bless and preserve you, that you may "follow the Lamb whithersoever he goeth," until he shall see fit to call you to the "marriage supper of the Lamb."

Fragments and Choice Sayings.

ALL THE GOSPEL, AND NOT A PART ONLY.

The gospel is to be preached, and that not partially, and by piece-meal, but the whole of it. The commission runs, Go forth and preach the gospel; the gospel itself, even all the gospel, without exception or limitation, for, so far as the gospel is maimed, or any branch of the evangelical system is suppressed or passed over in silence, so far the gospel is not preached. Besides, there is scarce any other distinguishing doctrine of the gospel can be preached in its purity and

consistency without this of predestination. Election is the golden thread that runs through the whole Christian system; it is the leaven that pervades the whole lump. Cicero says of the various parts of human learning, "*Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quâdam inter se continentur*:" *i. e.*, "The whole circle of arts have a kind of mutual bond and connection; and by a sort of reciprocal relationship, are held together and interwoven with each other." Much the same may be said of this important doctrine; it is the bond which connects and keeps together the whole Christian system, which, without this, is like a system of sand, ever ready to fall to pieces. It is the cement which holds the fabric together; nay, it is the very soul that animates the whole frame. It is so blended and interwoven with the entire scheme of gospel doctrine, that when the former is excluded, the latter bleeds to death. An ambassador is to deliver the whole message with which he is charged. He is to omit no part of it, but must declare the mind of the sovereign he represents fully and without reserve. He is to say neither more nor less than the instructions of his court require. Else he comes under displeasure; perhaps loses his head. Let the ministers of Christ weigh this well.—*Toplady.*

HEAR AND MEDITATE.

PHILIP HENRY notes in his diary the saying of a pious hearer of his own, which deeply affected him. "I find it easier," said the good old man, "to go six miles to hear a sermon than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home."

I MUST ATTEND THE PRAYER MEETING.

1. Because I wish to go where I am certain to find the best of all my friends, my heavenly Father.

2. Because I can thus add another worshipper to the numbers who assemble for prayer, and another plea that Zion makes with God.

3. Because, by my presence and influence in that meeting, I can greatly cheer and comfort my pastor in his laborious work.

4. Because, by my example in this respect, I can animate and encourage my fellow Christians to do their duty.

5. Because I can thus furnish one of the evidences of the sincerity of my desires for the conversion of sinners.

6. Because my own soul has often been greatly comforted at such meetings, by communion and fellowship with the people of God.

7. Because my spiritual strength has often been renewed at the social worship of the saints.

8. Because I can thus honour that holy profession of obedience to Christ which I have made.

9. Because great numbers of the disciples neglect such meetings, and I may not encourage so evil an example.

ENCOURAGEMENT TO MINISTERS.

THE calico-printer, we are told, knows nothing of his pattern until the dye comes. He may be working steadily away, but he sees no results from his labour, until, suddenly, on the application of the colours, the whole picture starts out. So it is with the work of those intrusted with the care of souls. For long days or years they may have been toiling in vain. Suddenly, however, as its seems, God's Spirit descends, and on the dark canvass many Christians leap into light. But the appearance of the Spirit was not, in fact, *sudden*. While the minister was preaching, apparently fruitlessly, the Spirit was accompanying what he said.

"All unseen the Master walketh
By the toiling servant's side;
Comfortable words he speaketh,
While his hands uphold and guide.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen
Thou shalt lay thy burden down."

Yet, before the evening will come the noon! The Lord will descend and walk with thee, O toiling servant, in the cool of evening, as he did in the morning dawn. But there will be a noon of the Spirit's glorious influences. Cheer up, then, though the present be dark, for, working in faith and prayer, know that thou art working with the Lord.

A Page for the Young.

A NOBLE YOUTH.

A company of boys in a large town, one day, after school, were engaged in snow-balling. William had made a good hard snow-ball. In throwing it he "put in too much powder," as the boys say—he threw it too hard—and it went farther than he intended, right through a parlour window. All the boys shouted, "There, you'll catch it now. Run, Bill, run!" They then took to their heels. But the brave William straightened up and looked sober, as he said, "I shall *not run*." He then started directly for the house, where the window had been broken. He rang at the door, acknowledged what he had done, and expressed his regret. He then gave his name, and the name of his father, and his father's place of business, and said the injury should be repaired. Was not that noble? That was true *courage*. How noble and brave it is to see a boy confess a fault, and not be afraid to face the consequences. Give us William, whenever any real bravery is called for, rather than all those boys together who cried out, "Run, Bill, run!" He'll face the danger, while they will sneak away.

PERSEVERANCE.

"I can't do it, father. Indeed I can't.

"Never say can't, my son; it isn't a good word."

"But I can't, father. And if I can't, I can't. I've tried and tried, and the answer won't come out right."

"Suppose you try again, Edward," said the father to the discouraged boy.

"There's no use in it," replied the lad.

"What if you go to school to-morrow without the correct answer to the sum?"

"I'll be put down in my class," returned Edward.

His father shook his head, and his countenance assumed a grave aspect. There was a silence of a few moments; and then Edward said, confidently, "I will try, and I know it will come out right next time."

And so it did. One more earnest trial, and his work was done. Far happier was he after this successful effort, than he could have been if, yielding to a feeling of discouragement, he had left his task unaccomplished.

LAY UP IN STORE.

It is related of Beza, that when he was old, and could not recollect the names of persons and things he had heard but a few minutes before, he could remember and repeat the epistles of St. Paul, which he had committed to memory when he was young. Let all young persons copy this example, and "lay up in store," from the word of God. In all the earth there is no book like the Bible, and we should feel very much obliged if any of our young friends (under sixteen years of age), will give us briefly *their own* thoughts of Psa. cxix. 72.

TRUTH, THE FOUNDATION OF CHARACTER.

The ground-work of all manly character is veracity. That virtue lies at the foundation of everything solid. How common is it to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is a lawful and just ground to build upon. And that is a beautiful confidence. Whatever errors temptation may betray a child into, so long as brave open truth remains, there is something to depend on, there is anchor-ground, there is solid substance at the centre. A youth given to falsehood, unless he repent, will assuredly come to some bad end. He will prove a deceitful man, and will die in disgrace. Every young person ought to pray earnestly in the Psalmist's words, "Remove from me the way of lying." Psa. cxix. 29.

A FEARFUL EXCHANGE.

"What shall a man give in exchange for his soul?" Matt. xvi. 26. Who can answer this solemn question?

Obituary.

REV. JOHN DRIVER,

Formerly Pastor of the baptized church of Jesus Christ assembling at Lumb, Rossendale, Lancashire, who departed this life at the Water, Sept. 8, 1861, *in the seventy-sixth year of his age.*

So true it is that "one generation passeth away, and another generation cometh."

The subject of this brief narrative was the son of William Driver, farmer and manufacturer, and of Catharine his wife, respectable and industrious parents, and was born at the Spout-houses, near Barrowford, Lancashire, June 18, 1786.

He was brought up in connection with the Established Church, his parents occasionally attending the Independent chapel at Colne, but followed for a season the course of this world, as a child of wrath, even as others. He was married in early life to Miss Mary Wellock, of the same neighbourhood, who still survives to mourn the loss of an affectionate partner and a true helper on her journey to the better land.

Our brother became deeply and permanently impressed with the importance of religious truth, and the necessity of repentance, faith, and decision of character, at the age of twenty-two years, through the instrumentality of Mr. Lambert, who most kindly invited his young friend to go with him to the house of God; shortly after which he was baptized by Mr. Nowell, at Haggate, near Burnley, of whose church he became a member.

Soon after this, he began to preach occasionally in the neighbouring villages; and in process of time, he became the pastor of the church at Millwood, in Yorkshire, where he continued for about twelve years, ministering with his own hands to the necessities of those who were dependent upon him.

What were his religious sentiments at Haggate, or whether they underwent any material change on his removal to Millwood, we are not able to state. He has always been considered thoroughly orthodox by his brethren in the district in which a Divine Providence had placed him, whilst on the subject of communion he classed with the Strict Baptists, deeming it indispensable to keep the ordinances as they were delivered unto us.

His preaching was of a very superior cast, though self-taught, and his head never rested under a college roof. Few in the district could equal him in deep, clear, and serious thought, and some felt at times how *little* they were before him. The writer of this sketch well remembers a gentleman, who stands high amongst us as a denomination, saying on one occasion, "Mr. Driver is a giant in thought, and would have made a member of Parliament."

In the year 1836, he became the pastor of the church at Lumb, where he gathered around him a considerable congregation, experiencing the vicissitudes attendant upon the ministry, until increasing infirmities, combined with an affection in the head and other circumstances, rendered it necessary for him to resign the pastoral office in 1848.

From that time he has often been a most acceptable supply in several of the neighbouring churches, and in close and intimate fellowship with his brethren in the ministry.

During a period of twenty-five years, the writer has known much of his sorrows and difficulties—seen much of his character, humility, patience, gratitude,—and the impression has ever been that he was an eminently good man, one who feared God above many. Young friends from Sunnyside, who accompanied their pastor over the hills to the Water, to their social meetings, were astonished and delighted with his prayers, and often, on their return home, spoke with evident interest respecting them. Yet, great and noble as were his thoughts, he was never forward, never obtrusive, but quiet as a child; so that the language of a friend, when he died, was most appropriate, who said, "He died as he lived—so quietly."

The last interview between himself and his old friend Mr. Nichols, of Sunnyside, was of a deeply affecting character—he was then evidently approaching the river of death. They wept and prayed together.

He was calm and composed in the prospect, spake of his funeral—his funeral sermon, expressing his wish that his friend should bury him, and pointed out the hymns to be sung at his funeral sermon, viz., the 51st Psalm, and the 140th Hymn, 2nd Book (Dr. Watts), as expressive of his feelings, conflicts, sentiments, and prospects as to the future:—

"Shew pity, Lord; O Lord, forgive;
Let a repenting rebel live:
Are not thy mercies large and free?
May not a sinner trust in thee?"

Then said he,—

"They wrestled hard, as we do now,
With sins, and doubts, and fears.

"I asked them whence their victory came;
They, with united breath,
Ascribed their conquest to the Lamb—
Their triumph to his death."

As to his piety, general character, and conversation, little needs to be said here: he lived, and preached, and prayed among the people of Rossendale for more than twenty-five years, visited their families, the sick, the dying, and was a living epistle, read and known among them all.

On Sept. 13th, the remains of our dear departed brother were deposited in a vault (kindly prepared by the deacons of the church in the cemetery of the Baptist Chapel, Lumb), being borne to their last resting-place by six ministers, his intimate friends, viz., Messrs. A. Nichols, of Sunnyside; Jonas Smith, of Bacup; John Howe, of Waterbarn; Peter Prout, of Haslingden; John Jefferson, of Goodshaw, and R. H. Brotherton, of Lumb; all of whom took a part in the solemn service of the morning. May they catch the falling mantle, and follow their esteemed brother so far as he followed Christ.

In compliance with his express desire, a public tribute of respect was paid to the memory of this good man on Sept. 29, in a sermon by Mr. A. Nichols, of Sunnyside, in the Baptist Chapel at Lumb, and on the following Sabbath in his own place of worship at Sunnyside, to large and attentive congregations,—from 2 Kings xiii. 14:—"Now Elisha was fallen sick of his sickness whereof he died; and Joash, the king of Israel, came down unto him, and wept over his face, and said, O my father! my father! the chariot of Israel and the horsemen thereof!" The preacher endeavoured to show the value and importance of a faithful minister in the church and the world, the importance of his ministry—of fidelity in the ministry, and the importance of the death of a faithful minister:—that some attention is often awakened by the departure of a minister, and some respect evinced for his memory;—that tender recollections are often called into exercise by the death of a beloved minister, and that, when we sigh over the death of a faithful minister, we are led to anticipate a period when the desolations of death shall be repaired, ministerial usefulness developed—for a future day will elucidate his usefulness, and all that he may have suffered from the enemies of the cross.

Funeral sermons were also preached by Messrs. Jonas Smith, at Bacup, and J. Howe, of Waterbarn, as the manifestation of esteem for a brother dearly beloved.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Mr. Driver has left behind him a widow and a daughter, whose infirmities render them totally dependent upon the kindness of their Christian friends.

P. S.—In looking over his papers, the writer finds that his old friend had preached from 4364 different texts of Scripture.

Poetry.

LINES ON THE DEATH OF PRINCE ALBERT.

SILENCE, ye nations!—earth, adore!
And bend, ye monarchs!—bend before
The hand that wields the rod.*
The gentle Albert sleeps in death;
Hushed be each tongue—subdued each breath,
While rolls th' Almighty voice, and saith,
"Be still and own your God."

Yon palaced home is dark with grief,
And royal hearts but find relief,
In Israel's God and King.
Alas! How vain is splendour now,
The glittering throng, the studied bow,
When sorrow clouds each noble brow,
And Courts with anguish ring!

* Micah vi. 9.

Oh, Death! must thou another dart,
Hurl at the tender, weeping heart,
Of her whose griefs we share?
Were there no humbler victims nigh,
But thou a *second* shaft must fly,
And fix with cruel hand on high,
Another arrow there?*

Remorseless Death! Unfeeling foe!
Why blindly deal a double blow,
And double sorrows trace?
Mercy adorns the nobly brave,
But thou, and thy compeer, the grave,
No mercy shew to king or slave,
To country, clime, or race.

Manchester, Dec. 16, 1861.

O Death! the present is thine hour,
And thou hast pluck'd a princely flower,
Forth from the Royal stem.
We mourn our loss,—we mourn the blank
That thou hast made in noble rank;—
We mourn the day when Albert sank,
Like some bright ocean gem.

Britain! Let fall the genial tear;
Thy throne is sad, thy palace drear,
And joy forsakes the scene.
In all that grief bear thy full part;
A double woe, a double dart,
Have pierced that Queenly, widowed heart;
THEN PRAY FOR ENGLAND'S QUEEN!

WILLIAM STOKES.

Reviews.

Aids to the Developement of the Divine Life. By the Rev. J. B. BROWN, B.A., Minister of Claylands Chapel, Clapham. No 1. *The Decease accomplished at Jerusalem.* London: H. J. Tresidder, Ave Maria-lane. Pp. 15.

As this series of tracts is intended "for circulation among those of the Working Classes who are willing to read brief, plain, and practical expositions of the principles of Christian truth," we shall devote more time and space to the examination of this No. 1, than a tract of fifteen pages would otherwise warrant. When an author undertakes "the Developement of the Divine Life" with a special regard to "the working classes," we deem it a sacred duty to investigate with the greatest care the kind of aliment which those important classes of the community are likely to receive from such a source. The "Divine Life" is a high and solemn theme, and none but a sound and reliable theologian should presume to deal with what takes a foremost rank among "the deep things of God."

If, however, this "developement" might be expected anywhere throughout such a series, its appearance would naturally be looked for in "the Decease accomplished at Jerusalem," or in other words, in the death of Christ, for that event is undeniably the final solution of that mighty system of mercy, of which the Divine life is the noblest gift. If not found here it will not be found, for it cannot be found in any other connection. The death of Christ is the life of the Christian man, and if in a tractate upon this solemn subject the Divine life finds no clear and appropriate place, it will be an utter waste of time to search for it in Mr. Brown's subsequent expositions. Besides which, the author distinctly assures us, that he "shall endeavour so to methodise the series, as that the same key-note of thought may run through the whole." (p. 1.) If this be true, if Mr. Brown intends "the same key-note" throughout, we have here in this tract the master-thought,—the rudimental principle of all that is to follow.

We rather rejoice in this avowal, for it relieves us from the apprehension of mistake as to the substantial character of Mr. Brown's divinity. He has struck "the key-note" already, and the sound thereof he assures us is to "run through the whole." But what is this "key-note?" Is it the pure music of heavenly truth, or the wild tones of a defective reasoning? Is it the plain utterance of Holy Scripture, the clear and simple declaration that "without the shedding of blood there is no remission;" or a wordy, cloudy, ambiguous attempt to dress up in the garb of truth, a counterfeit, which will prove all the more dangerous from its close resemblance to the genuine coin of the realm? Let the following quotation supply the answer. Speaking of the death of Christ as the "theme of commemoration," Mr. Brown proceeds to say,—

"The image of the manger, the swaddling bands, and all the humble apparatus of the nativity, might as well have been the symbols selected—or the pillow on the ship's hard boards, ruffled by the insolent breeze and wet with the spray of the storm—or the coat that blind old Bartimæus cast aside when he came rushing to receive his eye-sight at the touch of the Lord—or the image of the stone that strong hands rent away from the closed sepulchre of Lazarus, when a voice, which pierced even the ear of Death, and rang out its imperial summons in Hades, rose on the ear of the awe-

* The Duchess of Kent died on the 16th March, 1861.

struck listeners, and he that was dead came forth. But on none of these did our Lord fix the thought of His followers in the deepest hour of communion with them—His deepest hour of communion with man—but on the decease that He should accomplish at Jerusalem." (p. 7.)

Now we hesitate not to say with the greatest possible distinctness that no man who really understood the nature and design of the death of Christ could ever have penned such a pointless passage as this. No one who regarded that death as an indispensable sacrifice for sin—as the payment of a debt to violated law,—as a *moral necessity* in order to an honourable return of "the Divine life" to man, could ever have placed on a level with it, a class of circumstances subordinate in their nature, and of remote connection with the momentous act of dying "for the ungodly." Will Mr. Brown contend that "the image of the manger, the swaddling bands, and all the humble apparatus of the nativity, *might as well have been the symbols selected,*" as the solemn deed upon the cross? Will he seriously maintain that in "the decease accomplished at Jerusalem," there was nothing more of meaning,—nothing of more solemn import to be remembered as the grand act of "putting away sin by the sacrifice of himself," nothing more of atoning merit, than in the circumstance of birth, or the performance of a miracle that might have been wrought by a Moses, an Elijah, a Peter, or a Paul? If so, then it is clear beyond all doubt that he does not understand the death of Christ at all, and is about as incompetent as any German Rationalist would be to deal with "the Developement of the Divine Life." By reducing the significance of that death to the level of the "pillow," the "coat" of Bartimæus, the "stone" at the grave of Lazarus, as if these "might as well have been selected" as "the theme of commemoration," it is plain to be seen that Mr. Brown has yet to learn the meaning of the death of Christ. In his system, substitution has no place, and an imputed righteousness no recognition; and wanting these he could find no such exposition of the death of Christ as those remarkable words contain, "*For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.*" Had this been "the key-note" of Mr. Brown's system, he would never have made the dangerous and unscriptural statement that the manger, swaddling bands, and apparatus of the nativity, "might as well have been selected" as the death of the cross on which to fix the commemorative affection of a redeemed church.

We may be excused for proceeding no further in the exposure of this pernicious divinity, or we should have pointed out other ambiguities. At page 11, where a fine opportunity opens for a true description of the death of Christ, the author very dexterously evades the point by assuring his reader that he is "not proposing here to enter into any theological discussion as to the necessity of the death of Christ to make atonement for the sins of the world," and to cover the excuse he refers him to another publication of his own. But why not give "the working classes" for whom he undertakes to write, this vital truth in the present tract? Why, if after all, and in some other publication, he may have struck a better "key-note," why not give the "working" purchaser of No. 1, the benefit of that improved sound? "The necessity of the death of Christ as an atonement" should have had a *prominent* position in "the decease accomplished at Jerusalem;" that it has been omitted from its most appropriate place, is to present to "the working classes" a system bare, lifeless, delusive, and injurious, and one that, with all respect to Mr. Brown, we would say has written upon its forehead, "Touch not, —taste not,—handle not." On a point so vital as that of "the Decease accomplished at Jerusalem," we must be pardoned for using the plainest possible terms.

If this is the kind of divinity regularly taught at "Claylands Chapel, Clapham," then we hesitate not to avow that we should infinitely prefer the teachings of some humble village preacher who, unconscious of intellectual refinements, and ignorant of the subtleties that more learned scribes employ to explain away the truth of God,—knows nothing among men but "Christ, *and him crucified*" as the ground of a sinner's hope. For such a preaching with all its homeliness and rusticity, we would gladly exchange the refined verbosity of every fashionable orator under the sun, and encounter snow, storm, and summer-heat into the bargain. *Venenum in auro bibitur.*

Theodosia Ernest; or, the Heroine of Faith. London: H. J. Tresidder, Ave Maria-lane. Pp. 381.

The use of fiction in the illustration and enforcement of religious truth, is now adopted by writers in almost all sections of the Christian church. Whether this mode of instruction is quite justifiable, is a question, on which there are doubtless conflicting opinions. Those who condemn it, argue that the great verities of Christianity stand in no need of such artifice; but that they are most illustrious when set

forth in their unadorned simplicity; that truth itself is beauty; that you may as well attempt to improve the colours of the rainbow, or give additional splendour to the setting sun, as to improve by human genius the beauty of Divine truth. On the other hand, the advocates for this kind of writing contend, that a little of the drapery of fiction thrown over evangelical truth will lead hundreds to read a book through, who would, had it been written in a plain style, either not open it at all, or stop short after reading a few pages; and that if by putting gospel truth into the mouths of a number of fictitious characters you can gain the attention of a large and fast increasing class of readers, you are supplying a long felt necessity, doing an important work, and may be very useful to the souls of men. This latter, was, probably, the conviction of the writer of the book mentioned at the head of this notice, but whether the conviction be a sound one,—such as will bear a rigid examination,—we forbear to pronounce an opinion.

The volume can scarcely be classed even amongst what are called religious novels; for though the characters are fictitious, yet their like may be constantly found in our different churches; and the great object of the work is apparent from the very commencement, which is to set forth the arguments for believers' baptism drawn from the writings of Pædobaptist authors and the records of Divine truth.

Theodosia Ernest, the heroine of this book, is a young lady of considerable mental ability, eminent piety, and great decision of character. Having been educated under the influence of Presbyterianism, she never for a moment doubts the correctness, both in faith and practice of the church of her fathers, until being providentially brought to witness the baptism of a believer by immersion, the conviction at once comes over her: "If that be baptism, I have never been baptized." This leads her to a close and prayerful examination of the subject in the light of Divine truth, which ends in her being immersed in the name of the Sacred Three, and joining the little band of despised Baptists in the town in which she dwelt. It is in this examination of the respective claims of infant sprinkling and believers' baptism, that the author's ability is seen. Besides the heroine, a number of other characters are introduced to take parts in the discussion of the question. There is her mother, an unquestioning believer in everything uttered by the doctors in the Presbyterian church. There is a Mr. Percy, a young solicitor, to whom Theodosia was betrothed. Mr. Jones, her maternal uncle, who is a professor in the Presbyterian College and elder in the church. Mr. Johnson, her pastor, and Mr. Courtney, a schoolmaster, who was a member of the Baptist church. It is through this last character that the writer at considerable length abolishes all the arguments for the sprinkling of babes, and proves in the most conclusive manner that believers' baptism, and that alone, is taught in the word of God.

This book, read simply as a story, is a very remarkable publication, which, we apprehend, few will commence without being irresistibly drawn on to its close. And as an argument for the baptism of believers, we have scarcely ever read anything more cogent and convincing. It is true there is not anything absolutely new advanced, but the arguments generally brought forward by Pædobaptists are so fairly put, and so calmly considered, and the reasons for the immersion of believers so conclusively set forth, that one would think nothing but the most dogged prejudice could fail to be convinced by it. We have been particularly gratified by the closing chapter, headed, "Close Communion," in which the author shows, not only from the practice of the apostolic churches, but also from the practice of all denominations of professing Christians, with the exception of the comparatively few who advocate open communion, that baptism is the only door of admission to the table of the Lord. This chapter we would especially commend to the careful perusal of any of our readers who may have had their minds disturbed by the specious reasonings of mixed communion apologists, and we shall feel much astonished, if, after weighing fairly the arguments here brought before them, their minds are not at once and for ever set at rest. A very intelligent young man of our own acquaintance had been for many years in an unsettled state on the subject of communion, until within the last few months this book was providentially brought under his notice, and by reading this chapter, his difficulties have been removed, and his mind is now fully satisfied that none but baptized believers have a right to the supper of the Lord.

On the whole, we give this work our hearty commendation, and for the truth's sake should rejoice to see it circulated in tens of thousands through the length and breadth of the land. Our Sunday-school and Congregational Libraries ought all to have, at least, one copy of it; for we are sure it would do much to fortify the minds of our youth against all Pædobaptist

cavillers, it would confirm those who have already obeyed the truth, convince the undecided, and thus aid the triumphs of those great gospel doctrines which must eventually universally prevail.

The book is the production of one of our American brethren, and seems to have produced a considerable sensation in that country. The preface to the English edition informs us, that within six months of its appearance, fourteen thousand copies were sold. The Journals of the United States generally gave it a warm recommendation; there was, however, one striking exception in "The St. Louis Presbyterian," which contained a review by the editor Dr. N. L. Rice, breathing a very bitter spirit, and intended by the writer to give the work its quietus; but this only called forth the author to defend himself by an article which he entitled, "A Dream which might be true," in which he repays his learned reviewer, though in a rather gentle manner, with good interest. Both the Review and the Dream, are given in an appendix to the English edition.

In concluding our brief notice of this book we would say to all our readers who have not read it, by all means do so, and its perusal will be a treat. It will convince the judgment by its reasonings, and cheer the heart by its faithful delineations of Divine truth.

The Meaning and Use of Baptizein Philologically and Historically investigated. By T. J. CONANT, D. D. London: Trübner and Co., 60, Paternoster-row. New York: American Bible Union, 350, Broome-st. 1861. Pp. 163.

The learned author of this valuable work has laid the whole Christian world under a debt of obligation for the calm and comprehensive investigation which he has pursued into an important subject, of which the present volume is the fruit. Few scholars even could have undertaken the labour, and perhaps no other living one could have done it so well. The connection of Dr. Conant with the American Bible Union eminently fitted him for this special labour, and the habit of patient philological analysis has increased that fitness in a remarkable degree.

To those of our readers who are acquainted with Greek, this production will prove invaluable, by supplying proofs in that language of the true meaning of *baptizein* and its adjuncts, as drawn from authorities of all ages, nations and sects. Dr. Conant has traversed the whole Greek classics and Christian world, in order to determine, with an honest impartiality, the proper interpretation of a term which one half of professing Christians have never cared to understand, and the other half, with few exceptions, have laboured to distort or misinterpret. And we have in these pages the result of that toil, given with all the fairness of a Christian man, and all the modesty of a thorough scholar. The uniform and unvarying intention of "baptize" is now determined: from the beginning it meant immersion or a burial, and never anything besides.

To those of our readers who are not acquainted with the original, the work will be valuable notwithstanding, from the arguments and authorities upon baptism which it gives in our own tongue. These are numerous, direct, and unimpeachable, and entitle the author to our warmest thanks. Apart from his higher claims as a scholar, he merits our acknowledgments for having supplied the plain English reader with a mass of new proofs, from the best possible authorities, that baptism is now, and ever has been, a "burial with Christ unto death."

We say it deliberately, that no pastor's or other Baptist library will be complete without this volume, and that all who are concerned to defend the truth when attacked, or to do battle with error around them, will find in these pages weapons that very few will venture to encounter, and which none will be able to resist.

The Bunyan Library. Vol. 3. The Earnest Man: a Memoir of Adoniram Judson, D.D., first Missionary to Burmah. By H. C. CONANT. Edited by JOSEPH ANGUS, D. D. London: J. Heaton and Son, 21, Warwick-lane. Pp. xxviii. and 328.

We shall confess to a grievous disappointment if this volume is not pronounced to be the best yet given to the public by the "Bunyan Library." It is a noble testimony to a noble man, and it contains a living exhibition of our Christianity as pure, as perfect, and as varied as the church could supply to any age since apostolic days.

Dr. Judson was not alone "the earnest man," but withal he was cautious, decided and humble. Few men in modern times have displayed so much of the graces of the Holy Spirit in unison with a more than average share of the qualities of true manhood, than did this eminent missionary. Divine truth, when once grasped by his intellect, became a part of himself—as inseparable from his being as his own breath. Whether it led him to believer's baptism, or prompted him to seek the presence of the "*Golden Feet*," (the King of Burmah), he never hesitated. Indeed, with a man of

his mould and calibre, hesitation was an impossibility, and vacillation a human failing to him utterly unknown. He had a Luther's boldness, tempered by a Melancthon's modesty; and the union formed a character far more amiable than the one, and by many degrees more firm than the other. His converted life admitted but of one object, and that was the sole glory of his Redeemer. In this he was utterly absorbed, and self perfectly forgotten. It was his meat and drink, his study, action, and entire purpose. He breathed it as a living atmosphere, and counted existence a failure where it did not point to this as its scope and end.

To place before us the very image of this holy man, has been the purpose of Mr. Conant in this admirable memoir, to which we have an equally graceful introduction by Dr. Angus. The enterprising publishers have our best thanks for this interesting and instructive volume, which we hope will find its way to every Baptist family in the land.

The Baptist Hand-book for 1862, comprising all that has appeared heretofore in the "Baptist Manual," published by the Baptist Union of Great Britain and Ireland. London: J. Heaton and Son. Pp. 128.

We have no sympathy with those of our members who "don't care" about the state of our denomination, and who never concern themselves with any of its interests beyond their own little circle. For our own part, we like to know "all about" the Baptist family. It is *our own* family, and we must be pardoned for declaring our belief that it is the most scriptural of all the professing families in the world. Hence we delight to know everything concerning it—how its funds and societies are—what its literature—where and who are its ministers—how it progresses—what its condition in the world,—and whether it gives increasing evidence of a final triumph over sin and error throughout the earth. These are matters with which every Baptist should labour to become acquainted, and, at great pains, the publishers of this excellent work place the whole of this information before us, with much besides, for the small charge of sixpence.

No denomination in the kingdom possesses a hand-book more complete, and none more worthy the support of all who bear the Baptist name.

Puritan Divines. Vol. IV. Being Vol. I. of the Works of THOMAS ADAMS, containing Sermons on Texts in the Old Testament, &c. With Memoir by JOSEPH ANGUS, D.D., of the Baptist College, Regent's-park, London. Edinburgh: James Nichol. London: James Nisbet and Co. Dublin: W. Robertson. Pp. xx., 506.

This volume is far too important, whether we regard its author or its divinity, to be dismissed with a passing recommendation; but it has reached us too late in the month to allow of a full examination in the present number. Like its predecessors of the series, it is rich in sound evangelical and practical theology, and this we purpose to exhibit in our next. In the mean time, we can only express our thanks for another addition to the important series of "Puritan Divines."

Intelligence.

MADAGASCAR.

ACCESSION OF A CHRISTIAN KING.

The *Overland Sentinelle*, of 6th October, brings us the following highly important news from Madagascar.

Here we may mention that intelligence reached this *via* Reunion, some days ago, of the demise of Ranavalona Manjaka, Queen of Madagascar, whose son and heir, Rakoota Radama, a prince of European education, and brought up in the Catholic faith, found his right to the throne contested by Rambolasalam, the late Queen's nephew.

Later dates from Reunion report Rakoota's accession to the throne, Rombolasalam having lost his life in contesting the rights of the legitimate heir. We, of course, give these details under all reservations, promising to return thereto, as soon as more authentic information comes to hand.

The rightful heir to the throne is a decidedly Protestant Christian. But French intrigue is everywhere at work, and in Madagascar they would obtain one of the richest islands in the globe.

We must confess we cannot take so calmly philosophical a view of the matter as does the Mauritian Journalist. The progress of Bible Christianity, and true civilization amongst millions, with the fate of a noble race of people, depend very much on the arrangements now made in Madagascar.

After the above was in type, we received

the *Commercial Gazette* of 18th Sept., from which we quote with pleasure the following notice of a speech by Mr. Le Brun at a Bible Society Meeting :—

Mr. Le Brun, in the course of his address, read an interesting letter in the English language he had received from the present King of Madagascar, Radama II., announcing his intention to establish vast schools for the instruction of his people of all ages.

SOHO CHAPEL, OXFORD-STREET.

The third annual tea and public meeting, commemorative of Mr. Pells' settlement as pastor, was held on Tuesday evening, Nov. 5th, on which occasion, Mr. J. Wyard commenced by prayer, and Mr. Pells stated that, as a church, they had much cause for gratitude, inasmuch as the Lord had greatly blessed them : 35 had been received into the church during the past year, 30 of them by baptism; and during his three years' pastorate, he had baptized 103 persons, and received 150 into full church-fellowship. Their present number of members is 308.

Brethren Wyard, Bloomfield, Wells, Milner and Foreman, addressed the meeting on the Love of God, and brother Wise, of Carmel Chapel, Pimlico, concluded with prayer.

RECOGNITION SERVICES.

ON Nov. 19th, very deeply interesting services were held in the Gildencroft Baptist Chapel, Norwich, on the recognition of the Rev. C. H. Hosken, as pastor of the church. In the morning, the Rev. S. Collins, of Grundisburg, Suffolk, stated with great clearness the nature and constitution of a Christian church, and, in the absence of Messrs. Cooper and Wright, addressed kind and earnest admonitions to the pastor and the church. J. Barber, Esq., gave a succinct account of the formation of the church on strict communion principles, arising from the parent church having adopted open communion principles. One of the deacons having sat under Mr. Hosken for many years, led to an invitation to visit Norwich, and eventually to a unanimous invitation to the pastorate. The pastor elect gave a short statement of the leadings of Divine Providence, by which he was brought amongst them, also his views on gospel truth, and of his firm belief that strict communion is alone scriptural or defensible. Messrs. Gowing, Ivory and Wilkinson, conducted the devotional exercises.

A large company of friends having partook of tea, a public meeting was held in the evening, J. H. Tillett, Esq., Editor of the Norfolk News, in the chair. After a few introductory remarks by the chairman, Messrs. T. A. Wheeler and Kempter made some appropriate remarks on the necessity of such a cause in this part of the city. Mr. Hosken then stated, that though his views of Divine truth as a Calvinist and a strict communionist might be more sharply defined than some of his brethren, yet his sincere aim had ever been to move in charity, to rest in providence, and turn upon the poles of truth. After Mr. Hosken's address, the chairman rose and kindly stated, that though Mr. H. was a stranger to him, he was so impressed with what he had then heard from him, that he could not but wish him the most enlarged success, and would be happy to render any assistance in his power to that end. Mr. Collins having expressed his high appreciation of the labours of J. H. Tillett, Esq., as the able expounder of civil and religious liberty, R. Govett, M. A., and J. Ivory, addressed the meeting, and devotional exercises followed. A vote of thanks to the chairman was warmly accorded, and the meeting closed with a general feeling that it was good to be there.

NEW CHAPEL AT NEEDINGWORTH, HUNTS.

ON Tuesday, Oct. 24, 1861, a new Baptist Chapel was opened for the worship of God in this village. Mr. Bloomfield, of London, preached in the morning from Psa. cxxxii. 14. In the afternoon, Mr. Cooper, of Wattisham, gave an exposition of Romans vi. 8—11. In the evening, Mr. Bloomfield again preached from Psa. lxviii. 18. The whole of the services were deeply interesting, the congregations large, and collections good. Many fervent prayers ascended to the throne of grace for the Lord's blessing to rest on the pastor and his flock in their new dwelling place. Several neighbouring ministers attended and the devotional services were conducted by brethren Wyard, of Cottenham; Norris, of Swavesey; Deeks, of Cambridge, and Ibberson, of Ramsey.

The new chapel is pleasantly situated in the centre of the village, and cost about £700. It is a neat, comfortable, and substantial building, capable of holding about 400 persons. A debt of £100 remains, which the church and congregation with the further kind assistance of Christian friends hope to pay off during the year 1862.